

# Al-Udhhiyyah (Qurbani)

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# Definition

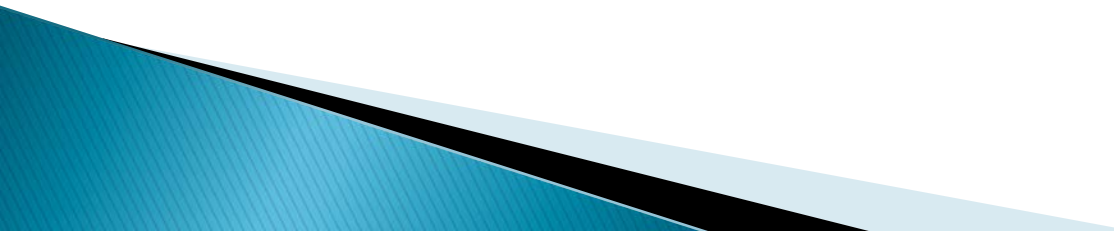
Is an animal that is slaughtered on the day of Eid. (Al-Adha) In order to seek nearness to Allah the most High

# Its Virtues

- ▶ Messenger's statement: "The son of Adam does not perform any deed on the Day of Sacrifice (i.e. 10th day of Dhul-Hijjah) more beloved to Allah than shedding the blood (of sacrifice). For verily it will come on the day of judgment along with its horns, cloven hooves, and hairs. And verily the (scarifying) blood is accepted by Allah at its location prior to it is falling on the ground. Therefore, treat it (the animal) in a good and gentle way." (Ibn Majah and At-Tirmithi)
- ▶ The prophet was asked "What are these sacrifices?" He said; "A Sunnah (i.e. a tradition or way of life) of your father, Ibrahim."
- ▶ He was asked again "What do we get from it?" He said; "Every hair of it has a good reward."
- ▶ They asked; "What about its wool?" He said; "Every hair of its wool has a good reward." (Ibn Majah and At-Tirmithi)

# Ruling

It is an obligatory Sunnah upon every Muslim household that is able to afford it. Allah says **“Therefore turn in prayer to your Lord and sacrifice (to Him only). (108:2)**

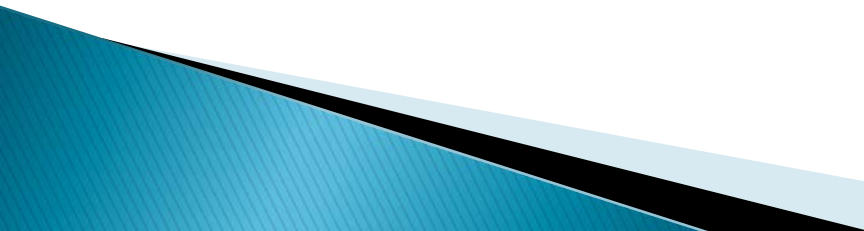


# The wisdom of Udhhiyyah

1. Attaining nearness to Allah by it, as Allah says: **“Therefore turn in prayer to your Lord and sacrifice (to Him only)”**.
2. Revival of the Sunnah of the Imam of the people of Islam. Allah sent inspiration to Ibrahim to sacrifice his son Isma'il. Later, Allah ransomed him with a ram which he slaughtered instead of Ismail. Allah says: **“And We ransomed him with great sacrifice.” (37:107)**
3. Showing generosity to the dependent on the day of Eid and spreading mercy among the poor and needy people.
4. Expressing gratitude to Allah for His subjecting the livestock animals to us.

Allah says: **“Then eat thereof and feed the poor who does not ask (others), and the beggar who asks (others). Thus, We have made them subject to you that you may be grateful. It is neither their meat nor blood that reaches Allah, but it is Taqwa (i.e. piety and righteousness) from you that reaches Allah”.** (22:36–37)

# Its regulations

1. Age
  2. Physical Fitness
  3. The best type of sacrificed animal
  4. The time of slaughtering it
  5. Recommendation when slaughtering it
  6. The legitimacy of entrusting someone else to perform it
  7. Division of its meat
  8. The wages of the butcher should be from other than from the slaughter
  9. It is enough to slaughter one sheep for all members of the family
  10. What should a person avoid after intending to sacrifice?
  11. Allah's Messenger slaughtered the sacrifice on behalf of the entire Ummah
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# Age

- ▶ Sheep – 6 month or older
- ▶ Goat – 1 year or older
- ▶ Cow/Buffalo – 2 years or older
- ▶ Camel – 5 years or older



# Physical Fitness

- ▶ It should be free from any natural or physical defects. Such as;
- ▶ One eyed animal
- ▶ Lame animal
- ▶ The animal whose ear is either cut or lacerated
- ▶ one having broken horn
- ▶ Sick animal and the old animal that has no morrow.

**The Prophet said: (there are four types of animals that are not permissible for sacrifice. (they are: (they are) A one-eyed animal, a sick animal with an obvious illness, a lame animal with an obvious limp, and an old animal which has no morrow and extremely lean and skinny.) (Muslim)**



# The best type of sacrificed animal

The best type of sacrificed animal is a white ram with two horns, and black around the eyes and legs. This is the description that the messenger of Allah preferred and he sacrificed such animal himself. Aishah said, “verily the prophet peace and blessing be upon him sacrificed a ram with horns, a black belly, black legs and black around the eyes”



# The time of slaughtering it

- ▶ The time to sacrifice the animal is during the morning of the Eid day, after the eid prayer, therefore it is unacceptable to offer the sacrifice before the Eid prayer.
- ▶ The Prophet (S) said: **“whoever slaughtered before the Eid prayer, he only slaughtered for him self. And whoever slaughtered it after the Eid prayer, certainly perfected his sacrifice at the prescribed time and followed the sunnah of the muslim.”** (Al-Bukhari)
- ▶ It is permissible to delay the sacrifice until the third day of Eid. The prophet said: **“All days of Al-Tashriq are valid for sacrifice”** (Imam Ahmad). Meaning the 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Duul-Hijjah.

# Recommendation when slaughtering it

It is recommended to face the animal towards the qiblah and to say ; **“in the name of allah, and allah is the most great, this is from you and for you”**

# The legitimacy of entrusting someone else to perform it

It is recommended for the muslim to slaughter the sacrificed animal himself. However, it is permissible for him to authorize someone else to perform the slaughter on his behalf.

# Division of its meat

Dividing the sacrificial meat into three portions is recommended. 1 / 3 to be eaten by the family, 1 / 3 distributed as charity, and the remaining 1 / 3 as a gift to friends of the family. This is due to the prophets statement; “eat of it, store some of it, and distribute some of it as charity” [al bukhari and muslim] it’s also permissible to distribute all of it as charity



# The wages of the butcher should be from other than from the slaughter

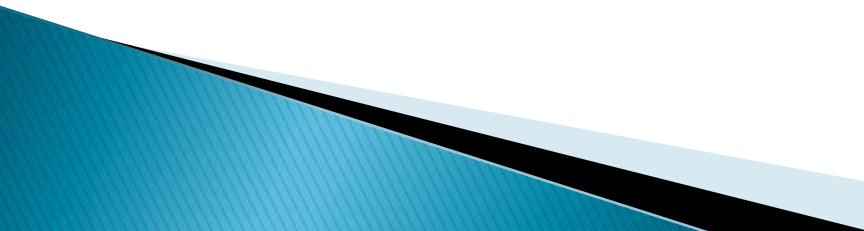
It isn't permissible to give anything from the sacrificial meat to the butcher as wages for his work. Ali said; "allah's messenger commanded me to supervise the slaughtering of his sacrificial camels and to distribute it's meat, skin, and saddle clothes in charity.he also recommended to me that I shouldn't give any of it to the butcher. He said "we will give him his labor charge from ourselves. i.e our own money" [al bukhari and muslim]

# It is enough to slaughter one sheep for all members of the family

Even if the household consists of a large number of people. This is due to the statement of abu ayyoub, may allah be pleased with him. “a man used to slaughter a sheep during the lifetime of the prophet pbuh for himself and his family members as well.”

# What should a person avoid after intending to sacrifice?

It is disliked for one intending to sacrifice to remove any of his hair or his nails. This restriction is effective from the appearance of the crescent on the first day of Dhul-Hijjah, until he sacrifices his animal. This is due to the prophet's statement : **“if you see the crescent of the month of Dhul-Hijjah and one of you intends to sacrifice an animal, he should refrain from removing his hairs and nails until he sacrifices the animal”**





# Questions?

